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THE AFRICAN REPOSITORY, AND COLONIAL JOURNAL.

Vol. XXV.

JULY, 1849.

No. 7.

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☞ All letters relating to the business of the American Colonization Society, as well as the African Repository, and all applications for the passage of emigrants to Liberia should be directed to *Rev. W. McLain*, Washington City.

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Colonization and the Cholera.

IN the present number will be found a list of emigrants by the *Clintonia Wright*, which sailed from New Orleans on the 20th April.

This vessel was chartered to accommodate the emigrants from Kentucky and Tennessee, who anticipated going in the January expedition, but on reaching New Orleans, found the cholera prevailing so that they left immediately and returned to their homes. It was our design to postpone entirely that expedition until the cholera should disappear. But there were embarrassments in the way of the *Ross slaves* remaining which rendered it necessary to charter a vessel and send them. Fifteen of them however died of the cholera before they sailed from the mouth of the river.

In March the cholera had much abated in New Orleans, and the emigrants in Kentucky and Tennessee who were waiting, became exceedingly anxious to depart. Arrangements were accordingly made for

them to sail the 10th April from New Orleans. But just as those from Tennessee were about to start from Nashville, such accounts were received of the prevalence of the cholera on the river and in New Orleans, that they and their friends determined that it was inexpedient for them to go, and they therefore went to their old homes again. But then it was too late to stop the expedition. The vessel had been chartered and the purchases made, and the Kentucky emigrants were on their way. So that instead of about *one* hundred emigrants, which we expected, there were but *twenty-one*.

Thus it will be seen that both the expeditions from New Orleans have been rendered much more expensive and less advantageous by the prevalence of the cholera. It does not become us to murmur or complain at this afflictive dispensation. We cannot however but regard it as one of the many events which are designed to try our faith, and lead us

to put our confidence in the Most High, and seek earnestly his blessings on all our endeavors.

Our friends cannot fail to see in the above statement of facts increased reason for enlarged contributions to this Society.

FUNDS.—Though this is rather a delicate subject, we are compelled to say a few words upon it. Such is our want, that we cannot keep silent. We must speak, and we must be heard!

In order to carry out the wishes of the Board of Directors as expressed at their last annual meeting, and to accommodate the many persons wanting to go to Liberia, we have sent four vessels with 408 emigrants. Owing to the California speculation the charter of vessels has been very high. The prevalence of cholera in New Orleans has increased, by more than one-third, the expenses of those sent from there. We are therefore at present in debt, a fraction over \$23,500! We have, in this way, anticipated our receipts for nearly the whole of the next six months, unless these receipts are increased considerably above those of last year! It remains therefore for our auxiliary societies and our friends generally to say whether we shall labor on in debt, daily embarrassed to meet our payments, and sending out no more emigrants this year, or whether we shall have the means to pursue a very different and in our view nobler policy!

There seems every where to prevail but one sentiment as to the importance of affording a passage to Liberia for all well qualified persons who want to go. But this cannot be done without means. Our receipts must be greatly increased, or many of those who want to emigrate, and have made partial arrangements therefor, must be disappointed.

Thus we lodge the subject with our friends. We will engage to render them a good account of every \$50 they will send us. But we cannot do the work without the money! We are compelled to meet our payments as fast as they fall due, and unless our friends come at once to our aid, we shall be under the painful necessity of *borrowing* money to do it.

We would feign be spared this disagreeable task. It would be better and cheaper to the cause, that we should be placed in funds at once, by those who intend to contribute in the course of the year.

FOURTH OF JULY COLLECTIONS.—We hope they will be generally made this year, in all parts of the country. It is appropriate that they should be. It will greatly aid us, though the amount raised by any single individual or church may be small.

It will also be a very great convenience to us if treasurers of societies, pastors of churches, and others having funds in their pos-

session, will forward them to us *without delay*. They can send the amount in bank notes, or which is preferable if they can get them, in checks on some Eastern bank. We find the *mail* the quickest and safest way of making remittances!

WORTHY EMIGRANTS.—Let any person look over the list of emigrants

in the Huma, contained in this number, and then read our account of them in our last number, and they will not doubt their capacity to do good in Liberia! There are "more of the same sort" who can be sent. They are ready. But where is the money?

A College in Liberia.

WE do not mean to say that there is one there as yet, but there ought to be one there, and there will be. But a college is not born in a day, it cannot be reared in a month! It must have its infancy, childhood, youth, manhood and full maturity! It is therefore important that the preparatory measures should be adopted with as little delay as possible.

The subject has repeatedly been before the Executive Committee, and they have taken measures to secure a fund of about \$45,000 "to be used for the education of colored people." But at present, there seems to be very little prospect that this fund can be obtained. It is locked up by a law-suit, and may remain there for years.

It is therefore manifest that the funds necessary to found and endow a college must be raised in some other way. There are benevolent individuals in different parts of the country who have expressed a willingness to contribute funds for this purpose. Others will doubtless em-

brace the first opportunity which presents itself to them, to exercise their benevolent feelings in the same noble work.

There has lately been some movement in some important circles on this subject, to which we would call attention.

The Synod of North Carolina last year adopted some resolutions in favor of establishing a college in Liberia, which were extensively published through the country. At the sessions of the old school General Assembly recently held in Pittsburg, Pa., the subject was brought before that body, of "establishing a Presbyterian college in Liberia, Africa," and a committee appointed, who subsequently reported, "the committee recommend that the subject be referred to the Board of Foreign Missions, and Education, to act according to their discretion."

The Board of Managers of the Massachusetts Colonization Society have passed some resolutions on the subject, of which we had hoped

to receive a copy in time for the present number. We shall hope to insert them in our next.

The subject is therefore fairly before the country. We invite contributions in its favor.

In the mean time, we desire to call attention to the great importance of increasing the means and facilities of common school education in Liberia. There has been a great lack of *teachers* and of the means of supporting them. Lately we have sent out several colonists who are well qualified for teaching preparatory schools, who have a desire to be thus employed. But there is still a deficiency of means to support them. A good supply of books, stationery, and apparatus for the use of schools, and funds to meet necessary incidental expenses, are also needed.

We would therefore call upon all the friends of Africa, of all denominations, and all sections of the country, to unite in founding and perpetuating in Liberia those educational institutions, which are the glory and salvation of our own country, and which are indispensable to the civilization and redemption of Africa!

The Liberians, yet in their infancy as it were, need assistance in providing the means of educating their own children, many of whom, having obtained a good common school education, need the advantages of higher academies, and then of the regular college.

It is now generally admitted that

the work of missions in Africa must be chiefly done by colored teachers and missionaries, raised up, for the most part, on the ground. The most efficient agency which the churches can employ for carrying the blessings of christianity into the interior of that benighted land, will undoubtedly be found to be colored men brought up in Liberia. No time therefore should be lost in adopting the most thorough, energetic and systematic measures for training the rising generation for this high and holy work! The fields are ripe for the harvest. The set time has fully come. Thousands of native children are ready to be gathered into schools. The work of preparation is going on rapidly. Every day extends the influence of Liberia among the surrounding tribes. Every field that is opened, every house that is built by the colonists, increases the demand for culture among the natives. If the supply does not keep pace with the demand, disastrous effects will result. The providence of God is manifestly calling the church to the discharge of the duty, too long neglected, but now urgent in the extreme, of giving the gospel to Ethiopia, now "stretching out her hands for it."

It has been found indispensable to the prosperity and advancement of the church in this country, that societies should provide the means of educating young men for the ministry. Among the many societies

which have lately held their anniversaries in our Eastern cities, was one for endowing and supporting colleges at the West. If these things are necessary in the "green tree," what ought to be done "in the dry?"

The latest, but not very late, from Liberia.

THE following letter from Capt. Carlton, and statement of a conversation with him which we find in the Commercial Advertiser, contain the latest information we have received from Liberia. We are now daily expecting the return of the LIBERIA PACKET, with full advices:

FROM LIBERIA.—The latest advices from this republic are given in the following letter from Capt. Carlton, of the barque Nehemiah Rich, to the secretary of the New York Colonization Society. We have had previous accounts of the success which attended the mission of President Roberts to Europe, as narrated in the letter, but the whole is so interesting that we give it without abridgment:—

REV. MR. PINNEY:

DEAR SIR—Having left Liberia February 10th, and as your young man tells me you have not had any late news from Liberia, I thought I might relate some news of importance or interest respecting that young and flourishing Republic.

President Roberts had arrived from England in one of her Majesty's frigates, fitted up in good style for the purpose of conveying him and his family to Liberia. They arrived on Feb. 1st, all in excellent health.

President Roberts met with very good success in England, France and Belgium, having had the independence of Liberia acknowledged by all those powers. The English Government have granted the right

of trade to the Liberians between Cape Mount and Palmas, and have consented to their purchasing all the country between Cape Mount and Sherbro river, and a private banker in England had made a present of £3000 or £4000 for the purpose of purchasing that country. The English Government had also made a present of a cutter of 4 guns to the Liberian government, and had also placed at the disposal of the President as many of the English vessels of war as he should wish for the purpose of burning up and destroying the slave factory at New Cess. The English have destroyed all the slave factories at Gallenas and burnt the whole place down. They were to march on the slave factory at New Cess on the 1st of March, and I have not a doubt that ere this the last remnant of the slave factories between Palmas and Sherbro is forever effaced from that part of the country.

All the citizens in Liberia are in high spirits from the flattering success the President has met with in his late tour. Trade was rather dull, but they were looking forward to the future with flattering prospects.

Yours respectfully,

D. L. CARLTON,

Master of barque "Nehemiah Rich."

Captain C. saw and conversed with the emigrants who were carried out by him a year ago, and found them delighted with the country, industrious, contented and happy, and quite indisposed to return to America.

COLONIZATION CAUSE.—In your

paper of Friday was a notice of the condition of Liberia, from Captain Carlton of the barque Nehemiah Rich. Anxious to learn from a personal interview with Captain C. the true condition of affairs there, I made a visit on board his vessel, lying at pier No. 6, E. R., and found him quite enthusiastic in praise of the colony.

Capt. C., about sixteen months ago, took about one hundred and thirty emigrants to Sinou in Liberia, about thirty of whom were from the Ross estate, in Mississippi; to send the remainder of which estate, our friends in this state have lately made liberal contributions.

Capt. C. arrived on the coast and made Cape Mount on the 19th of October, remaining three months and twenty days. His trading voyage was confined to the four principal towns of Liberia viz: Monrovia, Bassa, Sinou and Cape Palmas. On the 10th of February he sailed for Rio de Janeiro, where he arrived in 28 days, and sailed again on the 10th of April for the United States, loaded with coffee.

Capt. C. brought but few letters from Liberia, as it was supposed other vessels, returning direct to the United States, would bring them sooner than he could via South America.

He considers the recognition of the Government of Liberia by England, France and Belgium, as likely to greatly increase the prosperity of the Republic. Formerly, wherever the colonists had no settlement, English and other European traders felt at liberty to trade direct with the natives, without any regard to custom house regulations. This not only lessened the public revenue, and cast contempt upon the Government, but gave them such a decided advantage over the Liberia trader who was required to pay duties, as to amount almost to a monopoly of the trade.

The advantage will now be as decided in favor of the Liberian merchants; and while the revenue will be doubled and sustain the Government the commerce of the colonists will be both more extensive and valuable.

President Roberts, on his return from Europe, found much to do, but immediately organized and began to drill a company of volunteers, to attack and break up the slave factory at New Cesters. In this effort he is to have the co-operation of the British squadron.

Commodore Hotham, whose noble testimony and favorable report to the British Government on the condition and influence of Liberia, did so much to facilitate the object of President Roberts, has fallen a victim to the diseases incident to that coast.

His successor is, however, no less favorable to the Republic, and the very day that Capt. Carlton left, a sloop of war and three steamers arrived, to take the Liberia troops down to attack New Cesters. It will strike the minds of many as worthy of remark, that the commander of the sloop of war Favorite, Capt. Murry, who now comes as an ally, only three years ago was there threatening to destroy Monrovia if British merchants were molested in their open contempt and violation of the laws of Liberia. Surely the finger of God is manifest here, as it has often before been seen in the progress of our enterprise.

While I am writing we have reason to believe that the factories are *no more*. It was time for them to be destroyed. The slave traders, as if knowing their time was short, took advantage of the absence of President Roberts and the weakness of the colony, and have prosecuted their unlawful work at that point with more than usual activity. Be-

fore Liberia purchased a title, the English cruisers could watch the place and capture suspicious visitors; but after the purchase they had no right, and as Liberia had no armed vessel, the place has been for a year left quite unprotected. Capt. Carlton, while at Sinou trading, saw a new brig for several days standing off and on in the vicinity, and learned that she ran in and took off 500 slaves in one night.

How sickening the thought, that for some undefinable cause the Government of the United States could not do what England has now done;—present to the young Republic a small armed vessel adequate for the protection of the territory from the effrontery of the sons of cruelty and avarice.

President Roberts, while in the United States last year, expressed his belief that such would be the case, and was exceedingly desirous of obtaining an armed vessel for defence.

Of the 500 slaves taken by the vessel mentioned above, Capt. C. was informed that two were of the recaptured Pons people. They had run into the bush, been taken by the natives, and sold again into bondage.

The captain saw most of the people who had gone to Sinou with

him a year ago, and found they had received their farms, had raised crops, their children were at school, and all seemed to enjoy the privileges of their new country with delight and pride.

At Cape Palmas, where owing to a war among the natives, great scarcity had been felt last year, a general peace had been concluded immediately after the return of President Roberts.

One of the colonists sent home a fine map of the course of the river Covalla, up which he had frequently gone for the purposes of trade. He described it as passing among ranges of mountains, having many rapids and falls, generally for 100 miles, at least averaging from 250 to 300 feet in width.

On the whole, the friends of colonization may gather much encouragement from the report of Capt. Carlton, and I think they will all be convinced that no time should be lost in sending out emigrants to take permanent possession of New Cesters and Gallinas, and thus plant a community whose presence will be more efficacious than navies in excluding the monsters who are the curse of Africa and the shame of Christendom.

Yours, E. L.

[From the Puritan Recorder.]

Massachusetts Colonization Society.

WEDNESDAY AFTERNOON.

THIS Society held its Anniversary Meeting in the Tremont Temple on Wednesday afternoon at 3 o'clock. The meeting was opened with prayer by the Rev. Mr. GILBERT.

The Hon. SIMON GREENLEAF presided, and made some brief remarks. He stated that the colonists of Liberia were sufficiently enlightened to form a good government for them-

selves, and they had taken their place among the other nations of the earth. The independence of the Republic of Liberia had been recognized by the governments of Great Britain, France and Prussia, and they had extended to it a cordial welcome. The great principle of Colonization in Africa is settled; enough has been done to demonstrate its feasibility and ultimate success. The seed is

already sown for the existence of a new nation. Over 700 miles of territory in Africa are at this moment safe from the inroads of the slave trade, and this territory is still extending.

The Secretary, Rev. Jos. TRACY, now read an abstract of the eighth Annual Report, from which it appeared that during the past year several agents have been employed for longer or shorter periods, whose aggregate amount of labor performed was about thirteen months.

The receipts have amounted to \$4,801 59, while the disbursements have been \$5,193 89, leaving a balance of \$392 30 due the treasury; and this is the only debt due from the Society. The claim of the Society for \$500 on the estate of the late Oliver Smith, has not yet been adjusted, but will probably soon be paid.

Among the contributions for the last year was a legacy of \$1000 from the late Joseph G. Kendall, Esq., of Worcester, which was promptly paid by his brother. Liberia wants and needs more citizens, a college and a national library.

The whole number of emigrants in 1848, was 443, of whom 324 had been slaves. The number of applicants in 1847 was 310—in 1848, 657 applied, and thus far during the present year the number has reached 408.

Rev. Mr. McLAIN, Secretary of the National Colonization Society, then addressed the meeting. He stated that already this year, the Society had sent out 408 emigrants; the usual expense to each person for passage and six months' maintenance in Liberia, is \$50; but this year, owing to the large number of vessels engaged to go to the gold regions, it has amounted to something more. The bark *Huma*, said the speaker, having on board 181

emigrants for Liberia, sailed from Savannah on the 14th inst.; of this number, 103 could read, 30 could write, 69 were professors of religion, and 4 were ministers of the Gospel, one of whom had resided many years in Savannah. Five of the number were born in Africa, all of whom expressed their joy at the prospect of returning to their native country. Of the whole number, 24 purchased themselves, paying an aggregate of \$15,800. Two paid for themselves \$1,000 each, one paid \$1,200, another paid \$1,500, and a fifth paid his master for himself and wife \$2,800. The last named man was obliged to borrow money to meet his most anxious desires, for which he was obliged to pay interest, which made the whole amount, together with what he paid his master, \$3,990. This man, said the speaker, stands six feet four inches in height, is well built, and as black as Egypt. Of the number who went out in the *Huma*, 47 were liberated by their masters. That vessel's company is but the beginning of what can be done, but for the want of means.

The receipts of the American Colonization Society, in 1847, were \$32,104 11. In 1848, the receipts were \$58,860 76, showing an increase of \$26,756 65. It is thought that the number of applicants this year will exceed one thousand, and that even this number will increase.

Letters from Ex-Governor Davis and Everett, expressive of their interest in the efforts of the Society, were read by the Secretary.

Rev. Dr. TODD was next introduced to the meeting, who moved the printing of the Secretary's Report, and proceeded to say;—That more than twenty years ago, then a student at Andover, he came to this city and addressed a large audience on this very subject in Park St.

Church. It seemed to him then, in the ardor of youth, that this cause must speedily win its way to public favor, and that no opposition could arrest its triumphant march. He was now once more speaking upon his favorite theme.

The subject of Colonization was not to be viewed mainly in its bearings upon American slavery, but rather as a grand missionary movement for the spiritual regeneration of Africa, and as the most efficient agency for the suppression of the slave trade upon her coasts. The British government had for many years been using the most earnest efforts to put a stop to this trade,

and had in these efforts, expended more than one hundred millions of dollars. But they had now come to the conclusion that the only way of accomplishing this object, was the planting of colonies on her coast.

He concluded by expressing his entire conviction that slavery every where must sooner or later come to an end; that Ethiopia would at last stretch out her hands unto God in all the freedom and majesty of a regenerated continent.

The meeting was further addressed in a very interesting manner by Rev. Mr. PINNEY the Ex-Governor of Liberia, Dr. BULLARD of St. Louis, and the Rev. Mr. SAWTELL.

Colonization in England.

The Rev Mr. Miller examined on the subject before the House of Lords.

LONDON,

May 4, 1849.

MY DEAR FRIEND—In my last I told you that the Rev. Mr. Miller was to be examined by a committee of the House of Lords on Liberia. That examination came off on Monday, the 30th ultimo, and the result, I hope, will be of the most important consequences to the welfare and good reputation of this most interesting young republic. Mr. Miller went before the committee perfectly well prepared. He wrote out a series of questions, the answers to which he was fully prepared for. He handled in the questions to the Bishop of Oxford, the chairman of the committee, and the result is the most complete and interesting body of evidence respecting this Republic that could be collected. Mr. P. Vaughan, Rev. Mr. Hanson, and others, assembled at Mr. Miller's on Wednesday evening last, and examined the whole document, which amounts to ninety-two pages of a large man-

uscript book, (taken down by a stenographer) say twenty inches long by eight broad. This testimony is what Mr. Miller gave orally and from documents which he furnished, and is independent of a large quantity of matter which he is privileged to furnish for the appendix.

The testimony relates to the origin and cause of settlement on the coast of Africa, the persons composing it, how it has been supported, its influence on the slave trade, its present condition, and future prospects.

Why does Liberia exercise such a wonderful influence in suppressing the slave trade in its neighborhood, whilst the British, French, Dutch, Portuguese, and Spanish colonies exercise none whatever? Because Liberia is inhabited by a class of intelligent, christianized American negroes, who have a mortal hatred of the accursed slave traffic, whilst the colony of Sierra Leone is inhabited by recaptured Africans, who are little removed from the state of barbarism and savageness in

which they were found when taken out of the slavers by the British cruisers.

Why does Liberia present the most successful example of a black settlement prosperous beyond measure, and likely to become a great empire, on which, however, during its existence of twenty-five years, only £250,000 have been expended, whilst the colony of Sierra Leone, on which millions of pounds have been lavished for more than fifty years, shows no signs of improvement and little prospect of future prosperity? The reason is, that in the first the blacks govern themselves, and are consequently stimulated to every kind of improvement, whilst in the latter the whites are the rulers, between whom and the colored people there is no sympathy or cordiality of feeling—the whites sicken and die, and those that live are glad to get back to England as soon as possible.

The above will give you some idea of the kind of testimony elicited by Mr. Miller's examination, the publication of which by the House of Lords will be spread before the British public information calculated to do the Republic a vast deal of good. This committee of the House of Lords is intended to inquire into the best method of suppressing the slave trade; and Mr. Miller's evidence goes to show that Liberia and similar establishments is the most effectual plan for doing it. The committee of the House of Commons is for the purpose of inquiring into

the state of the slave trade. Mr. Miller has not been examined by this committee, and I fear will not be. I assure you I was delighted with the full and satisfactory manner in which Mr. Miller gave his testimony to the Lords committee. Mr. Miller wishes to get up a society here for the purpose of furthering the interests of Liberia. To promote this society, it is a matter of immense consequence that President Roberts should send from Liberia as good a man as himself, if such can be found in the Republic, which I doubt, to represent the Liberia commerce, government, and all its interests; indeed, to be the minister of the Republic of Liberia near the Court of St. James. If the President send here a good Liberian, and Mr. Hanson go to Liberia as British consul—of which appointment he tells me he thinks there is every prospect—then the interests will be well attended to, as far as regards this country, and most important results may be expected for the good of Liberia. If President Roberts had stopped here two or three months longer and represented more generally the state of things in Liberia, he would have effected much good; because wherever he went he gained golden opinions by the display he made of good sense, sound judgment, discretion and most pleasing and quiet manners.

Ever yours, affectionately,

GERARD RALSTON.

ELLIOT CRESSON, Esq., Phil.

Hope for Africa.

A Discourse delivered in the Clinton Street Church, Philadelphia, on Sunday evening, April 22nd, 1849.

BY JOEL PARKER, D. D.

"Ethiopia shall soon stretch out her hands unto God."—Ps. lxxviii.—31.

The word here translated Ethiopia,

is Cush. There were two different regions which received this appellation. Cush was primarily the name of a man, the son of Ham, and the father of Nimrod. The region over which that great conqueror Nimrod held sway was called

by the name of his father, Cush. This Cush, or, as it was denominated, Ethiopia, is spoken of by Herodotus. The Prophet Zephaniah also, manifestly alludes to it, when he speaks of the return of Judah from captivity. "From beyond the rivers of Ethiopia, (Heb. Cush,) my suppliants, even the daughter of my dispersed, shall bring mine offering." The principal of these rivers were the Ular, the Kur, the Chobar and the Choaspes, all eastern branches of the Tigris, near which were the chief places of the captivity. Cholchis was also included in this oriental Cush or Ethiopia. Jerome mentions St. Andrew's preaching the gospel in the towns upon the two Colchic rivers, the Apsarus and the Phasis, and calls the natives "Ethiopes interiores," Ethiopians of the interior. He also relates the same circumstance of Matthias, and calls the country "Altera Ethiopia," the other Ethiopia.

There was *another* Cush, which was also called Ethiopia, and as distinguished from the former, it has been denominated Ethiopia proper. It lay South of Egypt in Africa, and is now called Abyssinia. It is supposed that there were two men bearing the same name, which each gave the name of Cush or Ethiopia to the country in which he established his influence. Cush the father of Nimrod was the brother of Canaan, while the African Cush is supposed to have been Canaan's son. While these two countries were sometimes distinguished from each other, Michaelis and Rosenmuller, both high authorities on a topic of this nature, agree in maintaining, that the Hebrews designated by the name Cush (or Ethiopia) all Southern countries, or the torrid zone, with their inhabitants, so far as these were of a black or tawney color, in an indefinite extent from West to East, and

that they employed this name generally and indefinitely, just as the Greeks did Ethiopia, and as we do, at the present day, the term East Indies.

I consider the text, therefore, as a prediction having respect to the black races, whose chief residence is on the African continent. When the Psalmist prophetically declares that Ethiopia shall soon stretch out her hands unto God, he represents, by a beautiful personification, the race as coming to the exercise of true piety. Poor Africa is presented to us under the image of a woman stretching out her hands to God in sincere devotion.

I have been induced to call your attention to this interesting item of prophecy, mainly for two reasons.

1. The conversion and elevation of Africa is, in itself, a work of vast interest. Its territory is immense, comprising considerably more than one-fourth of the habitable globe. Its soil is, in great part, one of boundless fertility. Its climate to its native inhabitants is salubrious, its population is multitudinous, and sunk in a deeper degradation than any other larger portion of the human family—degraded morally, politically, intellectually and physically. Yet Africa is to be redeemed. Ethiopia shall stretch out her hands unto God.

2. We, as a people, sustain peculiar relations to the African race, and possess peculiar facilities for aiding it in its upward struggle. These relations, and the controversies that have existed in respect to them, involve the subject with difficulty, and render our discussion somewhat delicate in its character, but I shall endeavor to manage it in such a way as shall furnish no just ground of offence.

It is obvious that the hope of success furnishes a powerful incentive to exertion. The prophecy contained in our text has stimulated many a friend of Africa to "hope

against hope;" but those movements of Divine Providence which seem to travel in the same direction, following the star of prophecy, are adapted to awaken more animated hopes and to secure more zealous action.

The great end of revealed religion is to bring the whole human family back to the service and enjoyment of God. In the process, a peculiar, and to those who thoughtfully contemplate it, an instructive order is observable.

The religious influence has not, like the atmosphere, rested upon every part of the globe at the same moment. Nor has it, like the sun in the heavens, made its circuit so frequently and in such a genial manner, as should diffuse universal benefit in a single year. It has more resembled the working of leaven in a mass, spreading from one point, and moving most rapidly in the direction in which its strongest affinity exists, till the assimilating process shall pervade the whole.

After the deluge the primeval races are represented by the three sons of Noah. Their names were probably assigned by the prophetic spirit of their father.

Shem, in the Hebrew tongue signifies *name*, and was probably given to the second son, because the *sacred name*, the Shiloh, the divine *word*, the Messiah was to become incarnate in the line of his descendants.

Japhet is by some derived from a word denoting to be extended, as alluding to the wide regions peopled by his posterity. Others, not without a reason, regard it as meaning beautiful. If this be the true etymology, it is not improbable that his infant form suggested it, and as personal beauty has some affinity with taste, with an admiration of what is elegant, the name was also prophetic

of the superior character of his posterity; the beauty loving Greeks, the lofty old Romans, their refined descendants still clinging to the base of the Latin tongue, the Italians and French, the Spanish and Portuguese people, together with the all-conquering Teutonic race.

Ham, or Cham, means burnt, swarthy, black, a characteristic marked in his complexion. Four of his children are mentioned in Scripture. They are Cush, Misraim, Phut, and Canaan. Misraim is the Hebrew name for Egypt, and Cush dwelt in Ethiopia, while the Canaanites sent their most flourishing colony into the North of Africa, and became the Carthagenians. Africa is repeatedly called in Scripture the land of Ham.

In the "*Rosit ul Suffa*" it is said that "God bestowed on Ham nine sons." Their names were Hind, Sind, Zenj, Nuba, Kanaan, Kush, Kopt, Berber, and Hebesh, and their children having increased to an immense multitude, God caused each tribe to speak a different language; wherefore they separated, and each of them applied himself to the cultivation of his own lands. Most of these nations, (says Dr. Robinson, a man of profound ethnological research) may be traced with tolerable certainty. Hind must be the origin of the Hindoos, and Sind the origin of the nations bordering on the Indus. Zenj may be placed in Zanguebar in Africa. Nuba, father of the Nubians, more central in Africa, Kanaan and Kush the same as are well known from Scripture. Kept, the Egyptians, who it appears did not receive name from any town called Coptos, as the learned have usually said, but, from a father of this name, after whom such a town might be called. Berber whence the Barbari beyond Nubia, and remotely Barbary, Hebesh, Abyssinia. Its

present name among the Turks and Arabs, is Habash.

We find, then, that Hind, Sind, and Kanaan, with more or less of Kush, remained in Asia, notwithstanding Africa was the allotted portion of Ham. With this agrees, in part, the tradition of the Brahmins, who acknowledge that they are not originally of India, but came into India through the pass of Heridwar, or Hardwar. This also contributes to account for the existence of Hamite kingdoms, and powerful kingdoms, too, in Western Asia. But it will be recollected, in perfect coincidence with this observation, that God caused each tribe to speak a different language when they separated. This restricts the interference of the Deity in the confusion of tongues, to the sons of Ham, which certainly accords with the true import of the Mosaic history of that event; not all mankind on the face of the earth, but all the tribes connected with Shinar and its population had their language confounded.

Now, it will be found, that hitherto the progress of revealed religion has been in that very order of this three-fold division, which we have just contemplated. It commenced with Shem, it extended to Japhet, and according to the indications of Divine Providence, and the language of prophecy, is just ready to be developed among the descendants of Ham. "Ethiopia shall soon stretch out her hands unto God."

The true religion made its first *strong* development in the race of Shem. The honor of a preference in giving birth to the glorious Messiah, the expectation of his advent, and the possession of the Divine records, awakened that self-respect which enters so largely into the influences that serve to elevate both individual and national character. The encouraged hope of a great fu-

ture good, stimulated, continually, the desire of advancement, so that the coming of the Messiah was to the Israelite, what the prospect of heaven is to the Christian. It was the great good in the future which loomed up to the eye of faith, and attracted the soul to whatever possessed analogies with an object so bright and holy.

If we contemplate the true religion, then, while it flourished mainly in the Semitic stock, we shall find the subject replete with historic interest and a divine philosophy.

The early records were in the Hebrew tongue, a language whose literature was so limited, and preserved so free from foreign admixture, by the stubborn refusal of the Jews to coalesce with any other people, that it was to the sacred truths locked up in it, what the catacombs of Egypt were to the mummified forms of its ancient population.

While the Israelitish portion of the race of Shem, underwent a change from nomadic to agricultural habits, through the narrowness of the limits to which it was restricted during its servitude in Egypt, and while by this contact with the Egyptian civilization, it was prepared to develop that culture and nationality to which it arrived in the reign of Solomon, another portion of the Semitic stock, the Arabs, retained the nomadic life in such perfection, as to remain at this day, the living exemplars of the patriarchal manners and usages.

Hence Shem is still the depository of the ancient religion.

The Arabic portion, the descendants of Ishmael, have preserved the manners of the patriarchal times; the Israelites have preserved the usages of Judaism, and the Hebrew tongue like an insoluble fossil, holds locked within its bosom, the records illustrated by the character of each.

The advent of our Saviour produced a radical change in the mode of the Church's development, and it is a matter of profound interest to observe the new direction given to the religious influence.

Progress in the Semitic line ceased. Ceased at least, except in a single respect. The opposition to idolatry in the bosoms of the Jews and their cousins the Ishmaelites, has been constantly hardening into an intenser sentiment. The latter acquired this hatred through the teachings of the Koran, the former became more deeply imbued with it both by their captivity to idolaters, their subjection to the Romans, and their bitter antagonism with Christianity at the time when image worship was introduced into the church of the middle ages.

The spiritual *life*, however, passes to the Japhetic races. Their higher culture, their literature, their arts, and superior nationalities, blend with the simpler forms and more ample and clear teachings of Christianity, and at length give rise to our present Christian civilization.

In the whole process, thus far, there has been a gradual progress of the work from the simple and easy to the complex and difficult. It was commenced with *one* nomadic Sheik—Abraham, a man free from the temptations and the voluptuousness of the early civilization. It grew gradually with the Patriarchs, till their descendants rose to an agricultural life. Thence it went on, and dwelt in the city and temple, and struggled for a time with the luxuries and pleasures which naturally arise from the growth of cities and successful commerce, and the splendid court of an opulent monarch.

Then, in its new form—Christianity—it proceeded to grapple with the learning and vices, and enchanting polytheism of the Roman Em-

pire. And wonderfully did the Church maintain the conflict. Within three centuries, she dragged the Roman idols at her chariot wheels. Flushed with her conquest, and by little and little, polluted by the idolatry with which she had been so long in contact, she took some of these little images into her lap, first caressed them as beauties of art, and then arrayed them in Christian vestments, under the names of martyrs and mothers of God, and fell down to worship them.

Still, there was a life in the church. It exhibited itself with new power in the sixteenth century. For the last three hundred years it has been struggling in a new movement. The Hamite nations are to be brought under the influence of Christianity. This is the most difficult part of all her work. These nations are voluptuous, imbecile and degraded. Yet the divine Providence indicates that the time has come for an onset upon Ham. Our missions to these races, to the people of Hindoostan, to the Chinese and the Africans, are a very different kind of onset, in its modes of action, from that made by the primitive Christian Church upon the Roman Empire. In the early propagation of Christianity, the Church acted upon noble minds. The Roman Empire embraced the very flower of the human race. There dwelt the arts; there dwelt literature and philosophy; and there resided the iron energies of a conquering people. Such a people were far more easy of subjugation to the Christian faith than the Hindoos and Africans of the present day, and that, for two reasons:

First, other things being equal, an intelligent man is more easily converted than a stupid one. The same thing is true of an associated mass. Christianity addresses itself to the understanding and the con-

science, so that although the Voltaires and the Gibbsons are distinguished alike for their genius and their rejection of the Christian faith, yet, it was not their intelligence, but the bitterness of their feelings that prompted their skepticism; while, on the other hand, men of equal intelligence—men like Newton and Locke, and Cuvier and Chalmers, have clung to the faith of Christ. In short, when you come to the most intelligent minds, a large share of those who give indications of seriously considering the claims of our faith, embrace it.

Then, in the *second* place, it is to be observed, that, in subjugating a people to the power of the cross, the chief agencies are to be found in converts from among themselves. When a Grecian philosopher, or a Roman centurion only, embraced the faith, the Church possessed at once a new and mighty champion in the field. Not so with the races upon which the Church is now endeavoring to make an impression. The Hindoo of high caste, the Chinese Mandarin, the African chief when converted, are only converted children. Years, if not generations, are demanded ere much efficiency can spring up in their newly gathered churches.

But, if the modern Church has a more difficult work, she also possesses greater facilities for its accomplishment.

Let me call your attention to some of these facilities, as encouraging the hope that the time to favor Africa draws on, and that "Ethiopia shall soon stretch out her hands unto God."

We may, in the first place, glance briefly at those facilities which are common to all efforts for propagating Christianity among the heathen, and then speak more particularly of those which belong exclusively to

Africa. The age in which we live has developed wonderful facilities for the missionary work. Among these may be mentioned first, the growing desire among Christians to propagate their religion throughout the whole world. The Missionary work among protestants has been advancing steadily since the commencement of the present century, and a degree of success has been secured, which has served to animate the hopes of the Church. Our own free government, which is the offspring of protestant Christianity, has engendered the desire to diffuse its blessings, and though multitudes, that have talked and acted with such zeal for annexation, have very little thought of the spiritual blessings of our religion, yet this spirit is an indication of the tendency of protestant institutions towards an indefinite expansion. With these tendencies are connected much treasured experience in respect to the best modes of advancing the interests of newly rising states, and the most effective measures for securing the conversion, and hastening on the Christian enlightenment and civilization of barbarous tribes.

To these tendencies and facilities, we must add the quickened transmission of intelligence, and the new advantages for travel and for commerce. It is not necessary to dwell upon these. Suffice it to say, that the time is not distant, when a Christian people may transfer its whole public sentiment to a distant continent, with as much readiness as it could perform the same work on an adjacent state a few years ago.

Then, we have a vastly augmented educational apparatus; improved elementary books; improved school houses; improved methods of addressing the eye with charts and maps and various pictorial delineations and models, and experiment-

ing contrivances. To give effect to all this, we have cheap printing, and last, but not least, we have a rich Christian literature, with associations all organized and acting harmoniously for its diffusion. Who can estimate the facilities for propagating Christianity which are being treasured up in the productions of the London and the American religious Tract Societies? And who can tell the value of that new and beautiful style of literature for the young produced by our noble Sunday School Union. We think of the present good done by these institutions and call them blessed. Yet the present good which they accomplish is of comparatively little moment. A literature for the young is being created, which, partly by being translated, and partly by becoming models for original productions, may become the literature for the young of the race. The little book and the little library case that are such treasures in the estimate of the children on our frontiers are to awaken the same enthusiasm among the millions of children in India, in China, and in Africa.

Now, let us look at some of the encouragements that are peculiar to Africa.

The first that I mention is the scientific research that has been awakened in respect to that great continent. For many centuries an earnest desire has existed among civilized nations to penetrate the interior of Africa. Little, however, was accomplished till since the adventurous Munro Park fell a sacrifice to his zeal on the banks of the Niger so late as 1804. Since that period great progress has been made. Large portions of the continent have been explored, and a vast amount of information has been accumulated. From a paper read before the British Association for the advancement

of science in 1847, in the department of Ethnology, it appears that there are in Africa twenty-nine groupes of languages, all possessing philological affinities. Unlike the Chinese, which has remained with crystalline stillness the same without improvements, for thousands of years, these languages are richly inflected, bearing the marks of former cultivation. Of consequence they may be easily made the vehicles of a valuable literature, and the instruments of a rapid civilization. Grammars of several of these tongues have also been recently composed and published. Access can now be easily secured to Africa through Cape Town at the Southern extremity, through Sierra Leone and the colony of Liberia on the western coast, and through Egypt and Algeria on the north.

In addition to the usual appliances of the missionary work, and the advantages just mentioned, there is one great and peculiar facility for the evangelization of Africa.

God, by an inscrutable providence, has caused several millions of the black races of Africa to be dispersed through Christian nations. The inhuman atrocity of the slave trade, and the oppressive cruelties of unprincipled masters, do not alter the importance of this fact. A large population amounting to from four to ten millions, perhaps one half free and one half in bondage, are now at school in Christendom preparing to carry the gospel into Africa. I admit, indeed, that slavery is a severe schoolmaster. But the condition of those yet in bondage in Christian countries is to be compared, if we would form a right estimate, with what it would have been if the same people had remained in their ancient bondage in their native land. In spite of all the ills of slavery, more than a hundred thousand, prob-

ably twice the number of the black race can be found, that have been lifted out of their servile condition, and well educated by the incidental influence of Christian institutions, and a much larger number, some yet in bondage and some free, have become the humble disciples of the Lord Jesus. No thanks are due to slavery for all this. The result is to be imputed to that cheering revealed fact in respect to the divine administration—namely, that God maketh the wrath of man to praise him.

But, will this population return to Africa? Unquestionably it will. There are two influences both tending with increasing power to produce this result. The repulsion is increased here; the attractions are augmented in Africa.

Here, slavery must yield before the march of liberty and the benevolence of the gospel. And as slavery gives way, the black man's sensibility to the evils of his condition is increased. I do not say that the evils themselves become greater, in many respects and in thousands of cases they are less, but as a general thing the sense of inferiority becomes more painful. Whoever has seen the young masters and mistresses return from their boarding schools and tours of travel, and witnessed the mutual greetings between them and those whom they denominate their Dada's and Mamma's and Uncle's and Aunt's, cannot but be struck with the superior affection subsisting between the white and black races when related as masters and slaves, in comparison with the same races where no such relations exist. When the slave's desired freedom has been obtained, his destitution of political rights soon begins to be felt as a hard condition. Some of our philanthropists have hoped that this difficulty might be removed. I have myself no confidence in such

an anticipation. But suppose it might be removed, then, though new privileges have been acquired, the acquisition only makes their social inferiority more keenly felt. To be unfettered in body and intellect, to be cultivated in taste and manners, to be elevated to an equal political influence, and yet to be held in a condition of social inferiority, that must be felt as "the unkindest cut of all." And yet, here is a difficulty which cannot, so far as I can see, be surmounted. If we give the utmost freedom to all, the white race must be free to choose such conjugal and other intimate social relations as are most agreeable to their tastes. They will never unite themselves with a caste which is physically and mentally inferior to their own, especially when marked by such a broad and unmistakable distinction as black and white. History furnishes no analogy to such a procedure. If it be said that the Spaniards did thus unite with the Moors, it must be remembered that the Moors were politically their superiors—their masters. Such a union cannot be anticipated here, and the more the black man is improved, and still held in a degrading social inferiority, the more restless and unhappy must he become.

But the attractions in Africa are increasing. A miniature United States has commenced its existence on the Western coast of that dark continent. The colony in Liberia was founded in 1821. It has existed for a little more than a quarter of a century. The progress has been slow. The difficulties of founding a new colony are always great. Yet, compared with others, a wonderful success has attended it. It had sickness to contend with, but has become remarkably healthful. The deaths in Liberia, as appears from a comparison instituted by the

colonial physician in 1842, were three per cent. less in proportion to the population, than in Baltimore. The climate is, at least, equal to that of Philadelphia, in point of salubrity. In this respect it has experienced less discouragement than either the Plymouth, or the Jamestown colony, as shown in our own early history. The colonization society has sent out to Liberia, in round numbers, 7000 emigrants. These have attracted natives of the country, and incorporated them into the nascent State, till according to the last message of their excellent Chief Magistrate, Gov. Roberts, there is now a population of 80,000 under the Government. They own 455 miles of coast, with the prospect of soon extending it 250 miles further to the English colony at Sierra Leone, in all 800.

They have their own Legislature and Courts—their constitution, laws and officers, and all the appliances of a well ordered republic. They have commodious churches, and good elementary schools, printing presses and newspapers, ministers, lawyers, and physicians, all rising up among their own people. They have commerce of their own—wealthy business establishments, and shipping owned by men who, a few years ago, were slaves in America, or but slightly advanced above a state of bondage. They have agriculture rapidly improving at length, though for a long time languishing. They have also the favorable regard of our own government and to our discredit as a people, the warmer regard of the English and French and Belgian governments. How can it be otherwise, than that such a colony should be attractive to the black population of this country. The ratio of increasing interest is peculiarly displayed by recent movements. In 1848, there were 1,010 applications

made to the Colonization Society for transportation to Liberia. About 500 emigrated. For the four years immediately preceding, the average emigrations were 120 only.—Yet no extraordinary effort has been made. This increase has spontaneously risen up from the growingly inviting character of the colony. A good friend has just furnished me with a few additional items of information which I cannot withhold.

Our own Pennsylvania colony at Bassa Cove possesses now about 1500 souls, and is acknowledged by Governor Roberts to be the most promising settlement on the coast, furnishing a beautiful specimen of agricultural prosperity. One farmer at Bassa sent to this country 1400 pounds of coffee, and 1000 pounds of arrow root. Another produced last year 8000 pounds of sugar, and that, while destitute of the aids of machinery.

J. Hoff, Esq., of Chesnut Street, who deceased within the last few weeks, left a legacy to the Society of \$10,000, to purchase new territory. A gentleman from Tennessee, called, uninvited, a few days since, on the Hon. Joseph R. Ingersoll, President of the Pennsylvania Colonization Society, and left with him \$3000, the interest to be applied to education in Liberia. Another gentleman from Florida has sent a liberal donation and offered to join others also in a further outlay.

It is confidently believed, that, such is the disposition towards this colony now, that if the means of their transportation can be secured, 10,000 slaves will have their freedom given them, this year, by their masters to go to Liberia.

There are twenty-five churches in the colony. The Methodists have numerous schools, and two high schools, and St. Andrew's Church,

of this city, has agreed to sustain a missionary and school.

That it is the intention of Divine Providence thus to use a reflux tide of immigration upon Africa to bless it, seems to me further evident from the fact, that this has been from the earliest times the most efficacious mode of propagating true religion. Nor has it been unusual to connect previous suffering, and even extremely severe discipline with the condition of the emigrants.

Abraham left his kindred and removed far away to establish a new community.

Israel carried the true religion into Canaan, and went, as our African emigrants do, to a land formerly given to them, and from a state of bondage.

There are some differences, however, in favor of the present case. The Africans will take with them, from us, Christian knowledge and Christian institutions, instead of ideas of golden calves, as gods. They will go, not loaded with earrings and bracelets of their masters and mistresses, to make idols on their journey. They will go, rather, under the influence of the prayers and benedictions of our people, loaded with bibles and school books, and accompanied by ministers of the gospel, and teachers for their children.

By an analogous movement the gospel was planted on these shores. Our fathers were oppressed immigrants too. They fled hither from persecution. The differences here are also in favor of the Africans, so far as circumstances, merely, are concerned. Our fathers had a lovely home. They went from it to a waste howling wilderness, among a savage people with whom they possessed the least possible affinities. The Africans, on the contrary, were first taken from a home where they

had been degraded by the bondage of many centuries. They were brought hither, not to a heavier bondage, but to a lighter one; not to narrower privileges but to broader and more liberal ones; for, sad as is the condition, it is more tolerable, or if that language seems too light in speaking of such an evil as slavery, we may at least say, that American slavery is less intolerable than African bondage; so that, if you take 10,000 born here in bondage, and compare them with 10,000 of their brethren born in Africa, the comparison is in favor of the native American black men. This has been so generally felt to be true, that the sending them back has been regarded by multitudes as a species of cruelty, even when they are sent into a state of freedom, with an enlightened government, protected by Christian powers.

One cannot help thinking that this last great movement of Christian colonization is a magnificent, divine operation to save Africa. It may be slow for a time. But it will probably pour from five to ten millions of Christian men upon that continent within the next half century. This is a very different thing from sending a few feeble missionary bands to grapple with a race different from themselves in all their peculiar physical and mental characteristics. Such a moving mass of emigrants is like the progress of one of those vast glaciers that glides slowly down its mountain gorge, in the north of Europe. The moving body is so great, and its movement so slow, that vast rocks, and cabins, and whatever men may choose to place upon it, are borne forward as upon the back of a giant monster. So, here, Christian institutions, civil and religious, churches and states, are moved, each as a great whole, from America to Africa.

Ought we not to see the gracious designs of Providence, and co-operate in producing the beneficent result? Do we not owe it to Africa? Her sons have earned by hard toil millions of our wealth.

Does not patriotism demand it? Slavery is a blot upon our national escutcheon. We can never remove it by censuring those who are most deeply implicated with the system.

A fair trial of this influence has been made. Men of logic and of learning have endeavored to prove that the holding of a slave is *prima facie* evidence of guilt, and that we have nothing to do with our Southern brethren but to exhort them to repent. The effort has failed. "The word of God is not bound." False interpretation cannot gain general credence. A new public conscience cannot be created. There is no hope of removing this evil by censuring the masters. Not only bitter words and hard speeches cannot do it, but the kindest words and the coolest arguments cannot avail, when the end of that reasoning is to prove that slaveholders are, because they stand in that relation, wicked men. The reason is obvious. It is just because the conclusion is not true; and no seeming of logic can ever convince the American people that thousands of our slaveholding brethren are not excellent, humane, and even Christian men, fearing God and keeping his commandments. Yet if we will appeal to the benevolence of our Southern brethren, and to their affection for those poor servants of theirs, and aid them in carrying out a reasonable plan for really improving the condition of these poor people, we may be sure of cordial co-operation. I grant that the direct action of the Colonization Society will not abolish slavery, but its kindly influence upon the feelings of the South will

induce a practical sympathy for the colored race, which will conspire with other existing influences to bring this great evil to a speedy termination.

Does not benevolence, then, demand that we should favor this great movement? How can we do good more effectively than by helping this depressed portion of humanity, at our very doors—helping them not merely to attain to a nominal freedom, but helping them to rise to independence; to exercise those professions which ennoble our nature; to become a great people, wise legislators, eloquent orators, skilful artizans; distinguished alike for literature, science and religion. I am aware that multitudes smile at such a picture, and are as confident that their smile of skepticism is wise, as Sarah was when she unbelievably laughed at the conversation of Abram and the angel respecting her promised offspring. And I am confident that they are as much mistaken in their unbelief as she was. Grant that the black race is, in certain respects, inferior. They have been in a process of deterioration probably for nearly thirty centuries. It is not to be hoped that they will recover themselves in one or two, perhaps not in several generations. But they have reached the bottom of the descending grade, and have begun to rise. The disparity in point of power, and courage, and confidence between Liberia and the rest of the African continent is as great, as it is between our own United States and the Southern portions of our continent. They are as sure to make annexations as we are. God grant that neither they, nor we may make them too fast, nor exercise injustice towards the weak in the onward movement.

But the plans of Divine benevolence are far reaching. "A thou-

sand years, is, with the Lord, as one day." We cannot doubt that God intends that Christianity shall make a universal conquest, and that the descendants of the lowest portion of the species shall be raised to an elevation far higher than we commonly anticipate.

But, be this as it may, I think there is the highest encouragement to fall in with this great colonization movement, and to labor and pray for poor Africa till Ethiopia shall stretch out her hands unto God. The subject when contemplated in this light, furnishes no occasion for strife. It

solicits only pity for the poor, benefactions for the needy, and the general sway of charity and good will. It is an enterprise requiring no arguments but truth, no warfare but the emulation to excel in good deeds. It promises a rich reward to them who co-operate for its advancement—the reward of seeing happy families rising in affluence, independence, refinement and piety; and the reward of looking back with Mills and Ashmun from their abodes of bliss, and beholding Ethiopia "stretching out her hands unto God."

Africa.

A MINIATURE POEM—BY T. B. BALCH.

THE ARGUMENT.

Allusion to Petrarch's Poem on Africa—
The past renown of Egypt and Carthage
—Moorish grandeur—Appeals of Cowper and Montgomery, about the Slave Trade—Description of the Sahara Desert—Commerce and its perversion—Mungo Park—Mysteries of the Slave Trade—Return of the Children of Africa to their own continent—Liberia—The future glory of Africa—Conclusion.

The minstrel Petrarch sung of sweet Vaul-
cluse,
And o'er its Fountain spread melodious
sounds,
And then employ'd his lute on Lybian
themes.
We may not hope to touch such music
chords
As Arquas bard: but my inferior song
Shall freely flow 'mid Afric's antique
shrines,
Or o'er its huts that skirt each arid glade,
Or Kraals hid beneath her tow'ring palms.
We sing the land of all those massive works
Call'd Pyramids, which to the ruby Nile,
Deep interest lend; but for what use de-
sign'd,
No human tongue can tell, nor will the
cloud
Be soon dispers'd by any Pilgrim's wand—
The mystic Sphinx—the Temple of the
Sun—
Thebes with its hundred gates—and clue-
less caves
That wind beneath the ground—and shafts
that mark

Where valor died—or more ignobly fell
On Pleasure's lap as Hannibal on Capua.
Mother of Arts and Learning's early nurse
Who cherish'd Letters from Phœnicia
brought,
Which filled the liberal air of olive Greece
With Epic thunder and with Lyric song—
And Commerce there spread out its ornate
hand,
And weary camels came at noon or eve,
Laden with balm and all Arabian gums—
Then started back to graze on Eastern hills.
The Mantuan Poet sketch'd Numidia's
shores,
And still his out-line seems to run along
Its fertile coasts, where the vast sea has
wrought
Its concave bays; and graceful stage there
rove,
And toss their antlers high on mineral
sands
Where glows the orange in its golden coat,
Mingled with citron groves; and melons
ripe,
Creep o'er the soil—and grapes in clusters
huge,
Suspend themselves on air—and almond
trees
Break out in flowers of pure and stainless
hue—
And barbs majestic range 'mid olives ripe.
The Epic Muse has warbled round the seat
Where Carthage stood—from whence a
hero went,
Who kindled Panic fires among the Alps,
And from their snow-wrapt peaks, his eye
surveyed

The Latian fields—and Rome, imperial
 Rome,
 In that sublime repose which distance
 lends
 Long after this when ages wore away,
 The Moors in swarms, cross'd intervening
 waves,
 And stopp'd 'mid Andalusian hills and
 plains,
 Through which the Danes roll'd, and then
 was heard
 The hum of men of half-barbaric taste—
 The Alhambra rose, abode of swarthy
 Kings
 And tawny Knights, replete with winding
 stairs,
 Whilst in its courts, Granada fountains
 played
 From marble mouths of marble lions stern,
 And where the Xenil frolic'd in its course,
 All Spanish plumes beneath the Crescent
 droop'd.
 But cypress leaves appear in glory's wreath,
 For spots of darkness veil our noonday
 lights,
 And dim eclipse enwraps meridian suns—
 And Afric's splendor has been long ob-
 scured.
 How many harps have chanted Lybian
 woes—
 And one was held by Weston's pensive
 bard,
 To which a sad response from Sheffield's
 lute
 Arrived in time to swell the touching
 strain,
 And scatter plaintive sounds o'er tropic
 sands.
 We enter here the Great Sahara waste
 That draws its length of dreary miles and
 leagues
 O'er sands and stones and tracts of deep
 morass,
 From where Atlantic waves keep up their
 moan,
 To where Dongalas huts of bambo reeds
 Are drown'd in sleep—a belt of smitten
 earth
 Asunder torn—where cribs composed of
 rock,
 Refuse to clambering goats a scanty meal,
 And where its people rush to verdant
 woods
 As shipwreck'd men will swim to sea-
 green isles—
 O'er all this waste a breathless silence
 reigns.
 The Sabbath dawns, but no one hails its
 light,
 And no one there holds up the purple cross.
 Oh tell me not of Windsor's deep retreats,

Its forest glades with social hamlets fill'd,
 Or Sherwood's pea-green woods and grassy
 lawns,
 Or Ettrick's firs or Lulean wilds and rocks,
 Save for the contrasts sake, for Araby
 Is here out-done and promptly yields the
 palm
 In cheerlessness, to this vast wolfish waste.
 'Tis Nature's Law that we should inter-
 change
 What various climes and various suns
 produce.
 We shake the trees of Ceylon's fragrant
 isle,
 Or Borneo, or strip the Quito barks,
 Or pull the Turkish fruits, or fold the
 shawls
 Of Cashmere's looms, or glossy Persian
 silks,
 Or rifle Russian furs; for rabid men
 Will traverse seas, or scour the zones for
 gain—
 And merchants wind in crowded caravans,
 O'er desert tracts, to reach commercial
 marts,
 And find the bead, the pearl or diamond—
 Some shell unknown, or rare and curious
 bird—
 Some herb or poppy, nut or evergreen,
 For interchange when homeward they
 return.
 But Afric's coasts have seen a commerce
 new,
 A trade in men, and that without ex-
 change—
 And wives and children bought for zechins
 few—
 The woes of which, my pencil cannot
 paint.
 Is this because the black man's hair is
 crisp'd?
 Then seize that Indian tribe whose heads
 are flat,
 Or Chinese take, because their feet are
 small.
 'Tis right that men should go in quest of
 gold
 Or grain; but 'tis not right that they should
 sneak
 From capeto cape in search of guiltless
 men,
 With copper rings and heavy iron chains
 And spikes: to say the least, it is unfair—
 For when did Afric's skiffs invade Brazil
 Or lillied France, or Spain, or Portugal,
 Or western isles, or our own blissful land,
 To snatch the shepherd from his musing
 flock,
 And stow away our blue ey'd bairns in
 ships.

Compared to this, the ravening lion walks
 On peaceful paths in densest olive woods,
 And tigers' mouths are filled with rows of
 pearl,
 And Anaconda folds are but a zone
 Round Beauty's waist; but reasoning
 stops—
 For here, all right consists in power alone.
 'Tis eve, and Fancy's pluripresent world
 Is here, and twilight shades o'er Afric's
 woods
 Prevail, and skies have lost their copper
 tint—
 The palm leaves bend beneath that won-
 drous fan.
 The ocean plies, and from unfolded waves,
 Rich breezes spring, and that at evening
 tide
 When flowers retire to their delicious cells,
 We call not up some beauteous shepherd
 scene,
 Such as occurs among the Grison Alps,
 Where goat-herds live, or on Benacus
 Lake
 Which sends the Mincio forth to classic
 Po—
 Nor yet where Lapland deer by hundreds
 come,
 And gammeward bound—where men their
 antlers hold,
 Whilst woman's fingers seize the udders
 full—
 But we give such as Afric's coasts present,
 No wintry fire by whose flickering light,
 The tale goes round, but constant torrid
 heat
 In which her children play, or break the
 rind
 That held in prison all its juicy milk.
 But lo! the white man darts from glade to
 glade,
 Intent on prey—not prey of bird or beast,
 But unoffending men who, being drew
 From the same source divine, and wise
 and good.
 Oh if the bird lament its ravag'd nest,
 And mother bears bewail their stolen cubs,
 How must that mother feel, whose tender
 heart
 For her descendants bleeds, when borne
 away,
 She knows not where, to lands and isles
 unknown.
 Long days and years elapse, and many a
 moon
 Curls round and round the earth, but no
 return.
 The time has been when if, in christian
 lands,
 The Gipsys stole away some meek ey'd boy
 Or girl with flaxen hair, the Gipsy haunts

Were soon dismantled and asunder torn,
 With inmates left to haggard wintry
 clouds,
 Or the cold stars their only canopy.
 But men come home from Afric's ivory
 strand,
 And dress their lawns, with classic statues
 crown'd,
 And stuff anew their chairs and ottomans,
 Or puff their Turkish pipes, and upward
 send
 Full wreaths of scented smoke—and all
 the price
 Of rabid deeds which Heaven and Earth
 denounce.
 Wide continent where Kings their subjects
 vend
 For brittle pipes and toys, and trinket
 beads
 And ells of cloth—but in this continent,
 An interest deep is felt: Philanthropy,
 With Argus eyes, has o'er the picture
 look'd,
 On balanced wings, and then the circuit
 made
 Of Earth's all central zone, and with a
 heart
 Full charged with tenderness, and glow-
 ing tongue,
 She spreads abroad in her sweet trumpet
 tones,
 To either Pole, this loud and just demand,
*Redress its wrongs and settle the account—
 The balance strike and restitution make.*
 But fearless men have latched the pilgrim
 shoon,
 And travell'd forth to Afric's barren sands
 To count her kingdoms, and to notch her
 tribes
 Along the Gambia, Zaire and Senegal,
 Where Niger ends and where the Nile
 begins,
 To Benin's Bight and Gondar's mountain
 hill
 Where Caffres live and Anthropophagi,
 The dangerous way was led by Mungo
 Park,
 Who stretch'd his boyish limbs 'mid hea-
 ther wild,
 And cooled his boyish blood in Yarrow's
 wave.
 But he relinquished juicy hawthorn dales
 And bracken glens and Scotia's green-ey'd
 burns
 And mountain marks, and many a hill-top
 view,
 For Afric's sultry tracts and cheerless
 realms,
 Along his way, that lonely man pulled
 fruit,
 And slaked his lip and quenched his fever-
 ish thirst

At orange boughs—and friendless and unknown,

He heard at night, a woman's dulcimer,
Which quell'd his fears, for woman's voice
Call'd him to humble fare and deep repose,
As sweet an act as when the Douglas took
And ferried Snowdown's Knight o'er Loch
Katrine,

And open'd wide her father's rocky hall.
But Park, a martyr fell, and Afric's air
Absorb'd his breath; may his oasis grave
Be rife in pensive, tangled violets,
And many a summer tale thereon be told.

There are enigmas in the scheme divine—
Clouds not dispers'd and problems unresolved—

Eclipses too, not taken off—and black
eclipse

Has been on Afric's sun from age to age.
But can the child or full grown peasant
tell

How science rolls from complex diagrams,
Most useful truths and even certain light.
Mysterious 'tis, that distant harmless coasts
Should pilfer'd be, and that by those who
live

Where Science, Letters, Law and Taste
prevail.

No human line can reach this sea profound
And sea confus'd; but yet its waves may
roll

O'er grottos deep and wisdom's comblike
cells;

And Afric's blighted coasts may one day
hold

The shells of Art and numerous music
conchs

Of Law and Taste and Christian Poetry—
And her interior tribes may come in flocks
And homeward bear the rich alluvial spoil.
Her sons dispersed to every land remote,
Where Senates meet, and softest Arts
prevail,

And Legislation's Halls all open stand,
And temples rise which Jurisprudence
rears,

And where the Anvil, Plough and Loom
are used,

Will learn those Arts, and with those Arts
return,

When Afric's bugles call her children
home.

What though these Arts be now but fallen
crumbs

From that repast which Education spreads,
Yet to the hungry, meagre crumbs are
sweet,

And scanty germs when pluck'd from
Plenty's horn,

Expansion seek: had Rome no corner stone,
Were Anglia's people never tattooed o'er,

Wore they no copper, tin or ivory rings,
Or lion skins, around their punctur'd
waists,

Til Alfred's lyre expelled victorious Danes,
But Newton sat where Picts and Scute
roy'd,

And Cuvier mused where Druid victims
bled,

And where the Indian yell'd were genius
rites

By Franklin done: and fire arrived in time,
Which spared the Priest but sparkled round
his key,

And Nature's fiery gates wide open flew
And gave him ingress to her fiery shrines.

I am no seer, and wear no hairy gown
Nor Prophet's stole: but my thatch'd cot-
tage stands

Where violet lanes lead out to human
homes,

And up those lanes the constant ringdoves
come,

And from the flood of human passions
bring

In their clasp'd beaks the olive leaves of
love

For all my race: and interest in that race
Prompts me to say that bleeding Africa
Shall yet be healed of all her needless
wounds—

The slave trade falls—'tis doom'd—aug-
mented light

A gush of radiance sheds on all its woes—
For we have sketch'd on Afric's coast a
line

Liberia call'd: within its hundred leagues
Are Belial's sons and Mammon's thieves
expell'd;

To that brown strip how many eyes turned
In fondest gaze: where schools and churches
rise—

And no such line can Alpine mountains
shew,

Nor Quito's plain, nor yet the Blue Ridge
range—

The sea respects it; and its waves rejoice
To bear the skiffs which furl their swan-
like sails

Within its coves: for oft that sea has
moaned

When ruffian men have borne their spoil
away—

For bind the coast with more than Chinese
walls

And Tartar men will quickly break them
down—

On marble pillars hang your gates of brass,
But what is brass to human catamounts,
That prowl for gain; and long from hu-
man bones

To eke their lucre out; and strike a vein

Of gold in well-proportioned human forms:
But if you want a wall of moral fire,
Then plant colonial men around that coast,
And thieves will then be scorched and turn'd
we hope

To ashes pale: and galleries may be rear'd
To whisper right about enacted wrongs,
So that in future time when boys are pull'd
From tamarind trees, or girls from cocoa
groves,

Or when the cradles cease to feel the babes
That rode therein and smiled and wept at
times—

The thing may soon be known, and
woman's shriek

Be heard—from Cape de Verds to Mozam-
bique,

And all the mouths of Nile shall tell that
deed,

And Nubia's lions shall avenge that shriek,
And Afric's tropic snakes by thousands
move

To sting that robber down to blazing Hell.

All blessings rest upon that marble urn
Which holds my sire's remains: the cor-
ner-stone

Was in his presence laid of this great
scheme—

And his all-beaming eye itself out-beam'd,
When Christian Patriots in a circle stood
And leagued both hand and heart, and then
resolv'd

And re-resolv'd, that something must be
done:

He served this scheme through thunder,
rain and snow,

And opposition's blast and witting sneers,
And satire keen and all sardonic grins—

And taught me to revere the noble men
His comrades in the plan: and for this
scheme

Have we not rode and toiled, and quaff'd
the springs

That leap from hill to vale 'mid Blue
Ridge heights—

And travell'd down to where Virginia capes
Pass out to sea, that boisterous waves may
kiss

Their graceful necks and die at Beauty's
feet.

But bards imagine what may never be,
Yet we hope on, that Disappointment's
wing

May never brood along Liberia's shore,
To shade the moral lights which just begin
To throw their lustre on each thriving
town

And furtive stream, where happy Kroomen
sing,

Not Tasso's verse but Christian hymns and
Psalms,

That cheer the men who traverse Ocean's
waves,

Who there arrive at morning, noon and
night

From those blue tops and gaps the sea
creates—

And in some future day or coming age
May Dante's verse and Homer's strains be
sung—

And Science there its milky way unfold,
And roll her orbs in sight: Liberia's sons
May wield the busy staff of Pilgrimage
O'er Africa: and from Timbuctoo or the
Nile

Bring her wild scenes or softer beauties
home—

This time will come: the Earl of Lister
stopp'd

His clocks at Kenilworth; but could he stop
The heavenly orbs that measure time for
man—

Oh Earth, thou art one mighty traveller,
Winding thy zodiack path from year to
year

And age to age around the orb of day—
The sweetest hues that evening ever
wrought

Break not thy flight, nor stay thy wond-
rous course:

On thee are lost all links in Beauty's chain,
That pass from cloud to cloud when vesper
stars

Invite the Shepherd home; and pilgrim
feet

Are turn'd to mountain inns; but who has
heard

That weary Earth has ever asked repose—
But yet the time will come, when the
round Earth

Shall cease to move, and her elliptic ring
Its rider miss; and animation cease

Where constellations viewed the wondrous
race,

But not 'til Africa shall be redeem'd
And first of all touch Earth's millennial goal.

Rise then, ye men of Legislative might,
And hasten on that grand auspicious day
When kings and queens shall use enchant-
ed wands

To break asunder Afric's heavy yoke,
And Christian States wear sackcloth at
her feet,

And all her sons shall Gilead's mountain
find,

And all her woes be like forgotten tales
Told ages since in Persia's mulberry dales.

RINGWOOD COTTAGE, VA.

List of Emigrants

By the Barque "*Clintonia Wright*" which sailed from New Orleans, April 20, 1849, for Sinou, Liberia.

No.	Names.	Age.	Profession.	Where from.	Remarks.
1	Henry Clack - -	50	Farmer	Kentucky	
2	David Clack - -	40	Carpenter	"	
3	Cynthia Clack - -	36		"	David's wife.
4	Samuel Thomas - -	35	Farmer	"	
5	Jane Thomas - -	20		"	Samuel's wife.
6	Sarah Thomas - -	2		"	Children of Samuel and Jane.
7	Henry Roberts - -	9 mos.		"	
8	Robert Clark - -	23	Mason	"	
9	George Freeman - -	30	Blacksmith	"	
10	Siby Freeman - -	23		"	George's wife.
11	Ferdinand - - -	5		"	Child of Geo. and Siby.
12	Solomon McHenry -	21	Farmer	"	
13	Alfred Mathew - -	23	do.	"	
14	Eliza Mathew - -	24		"	Alfred's wife.
15	A baby - - - -	3 mos.		"	Child of Alfred and Eliza.
16	Jacob Mathew - -	30	Farmer	"	
17	Monroe Field - -	19	do.	"	
18	Daniel Webster - -	10		"	
19	Henry Clay - - -	8		"	
20	Isaac Morris - -	77	Carpenter	Mississippi	
21	Cally Morris - -	68			Isaac's wife.

NOTE.—These 21 added to the total number previously sent, (6,437,) make 6,458 persons who have been sent to Liberia since the organization of the Society. The number at Cape Palmas is not included in the above. There have been sent there about 1,000.

List of Emigrants

By the Barque "*Huma*" which sailed from Savannah, Ga., May, 14, 1849, for Sinou, Liberia.

No.	Names.	Ages.	Occupation.	Education.	What Church member of, if any.	Born free, or slave.	By whom emancipated.
<i>Savannah Ga.</i>							
1	Fanny Grant, -	40	Washer, &c.	can read	Catholic	Slave	Estate of Grant.
2	Henry B. Stewart,	42	Carpenter	do.	Presby'n	Slave	Manumitted.
3	Sarah A. Stewart,	32	Seamstress	do.	do.	Free	
4	Reb'ca C. Stewart,	14		do.		do.	
5	Margaret Stewart,	13		do.		do.	
6	Henry P. Stewart,	12		do.		do.	
7	Rachel E. Stewart,	9		do.		do.	
8	Eman'la Stewart,	6				do.	
9	Thos. S. Stewart,	4				do.	
10	Celia Stewart, -	3				do.	
11	Daniel Stewart, -	in infant.				do.	
12	Rev. Moses Dent,	60	Carpenter	can read	Bap't Pr.	Slave	Steam Boat Com.

No.	Names.	Ages.	Occupation.	Education.	What Church member of, if any.	Born free, or slave.	By whom emancipated.
13	Judith Bacon, -	60	Huckster	can read	Presby'n	Free	
14	Julia A. Summers,	28	Seamstress	do.	do.	do.	
15	Nancy Summers,	13				do.	
16	Samuel Roberts, -	60	Bricklayer	do.	Baptist	In Africa	Miss Roberts.
17	Augusta Dunbar,	32	Out door Clk	read & write	do.	Free	
18	Sophia Dunbar, -	30	Seamstress	can read	do.	do.	
19	Harr't F. Dunbar,	10				do.	
20	Geo. A. Dunbar,	8				do.	
21	Clara L. Dunbar,	6				do.	
22	John Dunbar, -	4				do.	
23	Mart'a A. Dunbar,	in fant.				do.	
24	Mar.A. Delamotta,	17	Dress Maker	read & write	Baptist	do.	
25	Rev. E. Wand,	46	Barber	do.	Bap't Pr.	do.	
26	Charity Wand,	38	Seamstress	can read	Baptist	do.	
27	Wm. G. Wand,	12		do.		do.	
28	Eman'l Wand, jr.,	8				do.	
29	Lydia A. Wand, -	6				do.	
30	Daniel Wand, -	4				do.	
31	Josiah Neyle, -	38	Out door Clk	read & write	Baptist	Slave	Rob. Habersham
32	Frances B. Neyle,	29	Seamstress	can read	do.	Free	
33	Josiah P. Neyle, -	13		do.		do.	
34	Grace A. Neyle, -	11		do.		do.	
35	Henry J. Neyle,	9		do.		do.	
36	Frances B. Neyle,	6				do.	
37	Marium Neyle, -	4				do.	
38	Seborn H. Neyle,	2				do.	
39	Sarah H. Neyle,	in fant.				do.	
40	Henry Jones, -	50	Drayman	do.	Baptist	Slave	Rev. Mr. Carter.
41	Rev. Joseph Bing,	80	Wheelright	do.	Bap't Pr.	Free	
42	Dolly Bing, -	55	Baker		Baptist	do.	
43	Steph'n W. Britton,	44	Carpenter	read & write	do.	do.	
44	Grace A. Britton,	34	Seamstress	do.	do.	do.	
45	Jane Britton, -	15		can read		Slave) Manumitted to go to Liberia.
46	Rosalie Garey, -	13				do.	
47	Rev. A. J. Battice,	41	Carpenter	read & write	Pap't Pr.	Free	
48	Louisa Battice, -	45	Washer		Baptist	do.	
49	Harriet Mann, -	25	do.	read & write	do.	do.	
50	Rewtha Desablue,	20	do.	do.		do.	
51	Louisa Desablue,	16	do.			do.	
52	Richard Desablue,	14				do.	
53	William Mann, -	5				do.	
54	Rev. I. Roberts, -	47	Cooper	read & write	Bap't Pr.	Slave	Manumitted to go to Liberia.
55	Mary Roberts, -	38	Seamstress	do.	Baptist	Free	
56	Hezekiah Roberts,	18	Cooper	do.		do.	
57	Gracillia Roberts,	15		can read		do.	
58	Zechariah Roberts,	13		do.		do.	
59	Jonah Roberts, -	11		do.		do.	
60	Isaac Roberts, jr.	9		do.		do.	
61	Charles Roberts, -	7				do.	
62	Josephus Roberts,	5				do.	
63	Robert Roberts, -	4				do.	
64	Thadeus Roberts,	1½				do.	
65	James Ross, -	18	Cooper	read & write		do.	
66	Margaret Foster,	25	Seamstress	do.	Baptist	Slave	Miss J. Robinson
67	Edward Burquine,	29	Cooper	do.	do.	Free	
68	Adam Parsons, -	19	Carpenter	do.		do.	Dr. Elliott.

No.	Names.	Ages.	Occupation.	Education.	What Church member of, if any.	Born free, or slave.	By whom emancipated.
69	Sharpe McQuann,	55	Silver Smith	read & write		In Africa	Mr. Pinfield.
70	Violet McQuann,	50	Seamstress	do.	Baptist	Slave	
71	Eliza Justice, - -	8				Free	
72	Jane E. Campbell,	18	Seamstress	can read	Baptist	do.	
73	Limos Gibbens, -	45	Farmer	do.	do.	Slave	
74	Randal Ramsey, -	50	do.	do.		do.	Seamboat Comp.
75	Milley Ramsey, -	53		do.	Baptist	do.	Mr. King.
	<i>Augusta, Ga.</i>						
76	Dilsey Morderwell	40	Washer	do.	do.	do.	Mrs. Morderwell
77	Chas. Morderwell,	10				do.	do.
78	William Lark, - -	49	Barber	do.	Baptist	do.	Wm. Robinson.
79	Patsey Lark, - -	45	Seamstress	do.	do.	do.	Mrs. McKimm
80	Sally Lark, - - -	70	Midwife		do.	do.	Wm. Robinson.
81	Sarah Ann Pervis,	18	Dress Maker	read & write		Free	
82	Hannah Mallary,	50	Washer	can read	Baptist	Slave	
83	Jacob Ross, - - -	5				do.	
84	Tower Hilton, - -	60	Harness Mk'r			do.	
85	H. Roxborough, -	24	Bricklayer	do.		do.	
86	A. Roxborough, -	20		do.		Free	
87	Jennet Roxborough		in fant.			do.	
88	Simon Norrington,	35	Drayman	do.		Slave	
89	Anny Norrington,	34	Huckster			do.	
90	Car'ine Norrington	12		do.		do.	
91	Simon Norrington,	10		do.		do.	
92	W. E. Norrington,		in fant.			do.	
93	Edney Hilton, - -	33	Cook	do.	Baptist	do.	
94	Catharine Hilton,	7		do.		do.	
95	Edmund Chavers,	26	Bricklayer	do.		Free	
96	Aaron Key, - - -	41	Blacksmith	do.	Baptist	Slave	Bought himself for \$2,500.
97	Jane Key, - - -	38	Seamstress		do.	do.	Aaron's wife, bought by her husband for \$300
98	Aaron Key, jr. -	15	Blacksmith	do.		do.	} Their Children born after he bought his wife.
99	Ann Key, - - -	13				do.	
100	Louisa Key, - - -	9				do.	
101	Moses Key, - - -	4				do.	
102	Betsey Jane Key,	2				do.	
103	William Kelly, -	19	Blacksmith	do.	Meth'ist	Free	
	<i>Hamburg, S. C.</i>						
104	Seaborn Evans, -	35	Drayman	do.	do.	do.	
105	Polly Evans, - -	28		do.	do.	do.	
106	Martha Evans, - -	9				do.	
107	Seaborn Evans, jr.	5				do.	
108	Thomas Evans, -	3				do.	
109	Fanny Evans, - -	1				do.	
110	John Johnson, - -	25	Farmer	do.		do.	
111	Frances Johnson,	22	Seamstress	do.	Baptist	do.	
112	Mary A. Johnson,	4				do.	
113	Matilda Johnson,	2				do.	
114	Jane Johnson, - -		in fant.			do.	
115	Jesse Pipens, - -	29	Blacksmith	do.	Baptist	do.	
116	Lucretia Pipens,	25			do.	do.	
117	Jesse Pipens, jr. -	4				do.	
118	Peggy Pipens, - -		in fant.			do.	
	<i>Burke Co., Ga.</i>						
119	Oliver Mason, - -	22	Farmer			do.	

No.	Names.	Ages.	Occupation.	Education.	What Church member of, if any.	Born free or, slave.	By whom emancipated.
Munroe Co., Ga.							
120	Lucy Chewning,	55	Seamstress		Meth'ist	Free	These men bo't themselves, their moth'r wives and children for \$3,500.
121	Alvy Chewning,	37	Carpenter		do.	Slave	
122	Sarah Chewning,	26	Weaver		do.	do.	
123	James Chewning,	7				do.	
124	Peter Chewning,	35	Carpenter			do.	
125	Marg'et Chewning	35	Weaver		Meth'ist	do.	
126	Frances Chewning	9				do.	
127	Jenny Holmes, -	70			Meth'ist	do.	
128	Jack Holmes, -	12				do.	
129	David Holmes, -	10				do.	
Charleston, S. C.							
130	Rose Smith, - -	80				do.	By Maj. Smith, to go to Libe- ria.
131	Susan Smith, - -	19				do.	
132	Lewis Smith, - -	8				do.	
133	Phebe Ann Smith,	5				do.	
134	Isaac Smith, - -	4				do.	
135	Charles Smith, -	1				do.	By Mr. Hy. Florin
136	Lewis Wilson, -	45	Farmer			Free	
137	Emma Crayton, -	60			Presby'n	Slave	
138	Ste'en J. Crayton,	35	Bootmaker	read & write	do.	do.	
139	Elizabeth Crayton,	27		can read	do.	Free	
140	Stephen Crayton,	10				do.	By Richard Yeadon, Esq.
141	Emma Crayton, -	7				do.	
142	Elizabeth Crayton,	2				do.	
143	William Schriener,	28	Tailor	do.		do.	
144	Thom. McKinsey,	39	Carpenter	do.		do.	
145	Nancy McKinsey,	33		do.		Slave	
146	Amelia McKinsey,	12		do.		do.	
147	Joseph McKinsey,	8		do.		do.	
148	Emma McKinsey,	6		do.		do.	
149	Sam. V. Mitchell,	43	Farmer	do.	Presby'n	Free	
150	Mary Mitchell, -	37		do.	P. Meth.	do.	By Richard Yeadon, Esq.
151	Sevinia Mitchell, -	18				do.	
152	Melvina Mitchell,	10				do.	
153	Savina Jenkins, -	8				do.	
154	Mary Jenkins, -	10				do.	
155	Ann Snow, - - -	60			Presby'n	do.	
156	Jacob Snow, - -	31	Butcher	do.		do.	
157	William Glenn, -	5				do.	
158	Richard Glenn, -	3				do.	
159	John Douglass, -	51	Tailor	do.	Meth'ist	Slave	
160	Susan Douglass, -	42		do.	do.	do.	By Richard Yeadon, Esq.
161	John Douglass, jr.	25	Tailor	do.		do.	
162	Rebecca Douglass,	20	Dress Maker	do.		do.	
163	Allier Douglass, -	19	do.	do.		do.	
164	Ann Douglass, -	18	do.	do.		do.	
165	Edward Douglass,	16				do.	
166	Henry Douglass, -	12				do.	
167	James Douglass, -	7				do.	
168	Charles Douglass,	5				do.	
169	Abraham Rogers,	18	Tailor	do.		Free	Manumitted.
170	Claudia Wigfall, -	21	Dress Maker	do.		do.	
171	Clifford Wigfall, -	1				do.	
172	Cyrus L. Parsons,	31	Tailor	read & write		Slave	
173	Elizabeth Parsons,	27	Mantua Mkr.	do.	Meth'ist	Free	
174	Julian Parsons, -	3				do.	

No.	Names.	Ages.	Occupation.	Education.	What Church member of, if any.	Born free, or Slave.	By whom emancipated.
175	Corenth Parsons,	in fant.				Free	
176	Frances J. Webb,	22		read & write		do.	
177	Elen'r Hutchinson	53		can read	Meth'ist	do.	
178	Mary Hutchinson,	20		do.	do.	do.	
179	Eliza Mitchell, - -	3			do.	do.	
	<i>Savannah, Ga.</i>						
180	Smart Bolton, - -	42	Farmer - - -			Slave	By R. Habersham
181	Mary Bulloch, - -	70			Baptist	In Africa	By M. H. Bullock
						Slave	to go to Liberia.

NOTE.—These 181 added to the total number previously sent (6,458,) make 6,639 persons who have been sent to Liberia since the organization of the Society. The number at Cape Palmas is not included in the above. There have been sent there about 1,000.

Receipts of the American Colonization Society;

From the 20th of May, to the 20th of June, 1849.

MAINE.

By Rev. C. Soule:	
Portland—Isaac Hsley, Esq., \$5,	
H. J. Libby, Madam Preble,	
each \$2, Albert Conant, Cash,	
Capt. Paul E. Merrill, each \$1,	
Ladies of 2d Congregational So-	
cietv, to constitute their Pastor,	
Rev. J. Carruthers, D. D. a life	
member of the Am. Col. Soc...	42 00
Saco—Rev. Mr. Hopkins, Tris-	
gram Jordan, Esq., Josiah Cal-	
lef, each \$3, A friend, \$2, Sam.	
Hartley, Esq., Philip Eastman,	
C. G. Burleigh, A friend, Icha-	
bod Jordan, Esq., each \$1, D.	
Littlefield, 25 cts.....	16 25
Lewiston Falls—G. H. Ambrose,	
\$1, E. P. Tobie, 25 cts.....	1 25
Kennebunk Port—B. F. Mason,	
\$3, Mrs. S. Mason, \$1.....	4 00
Kennebunk—Wm. Lrrd, Jr., Jo-	
seph Titcomb, Wm. Lord, Esq.,	
each \$5, Abigail Titcomb, \$3,	
George P. Titcomb, \$3, Mrs.	
Capt. Chas. Thompson, Joseph	
Hatch, Wm. B. Sewall, Esq.,	
Miss Jane A. Nason, each \$2,	
B. Palmer, Esq. \$1.....	30 00
Biddeford—S. S. Fairfield, Esq.	
J. Russell, E. Hayes, Wm.	
P—, Cash, each \$1, A friend,	
Ivory Key, Cash, each 25 cts.	6 75
Cumberland—Friends.....	4 00
By Capt. George Barker:	
Bangor—Geo. W. Pickering, Esq.	10 00
Brunswick—Prof. Thos. C. Up-	
ham.....	5 00
Portland—Cash, \$5, Cash, \$1...	6 00

125 25

NEW HAMPSHIRE.

Keene—Donation from Rev. Z. S.	
Barstow, of 25 select Nos. of the	
Af. Repos. and 2 An. Reports,	2 00
CONNECTICUT.	
By Rev. James Ely:	
Hartford—Wm. Savage.....	1 00
South Windsor—Pres. Tyler, Prof.	
Thompson, each \$1, S. T.	
Wolcott, \$2.....	4 00
Warehouse Point—B. Sexton, \$2,	
W. Barnes, S. Kingsbury, each	
\$1.....	4 00
Bridgeport—Geo. Sterling, Stan-	
ford Lyons, each \$5, E. I. Sta-	
ples, S. B. Jones, S. Sterling,	
Thomas Hawley, each \$2,	
Capt. Hind, Isaac Sherman,	
Rev. H. Jones, M. Hawley,	
H. Higby, each \$1.....	23 00
Stratford—L. H. Russell, \$2,	
Mrs. Lindsley, D. P. Judson,	
Mrs. Hawes, Susan Hawes,	
Matilda Hawes, Mary Tom-	
linson, Mrs. Sterling, Mrs. Geo.	
Pratt, each \$1, J. J. Booth,	
50 cts.....	10 50
New Britain—Henry Stanley....	5 00
Meriden—Dr. Barlow.....	50
Brooklyn—D. C. Robinson, \$2,	
Geo. Martin, \$5, Mrs. Williams,	
Dorcas Robinson, each \$1....	9 00
New London—T. W. Williams,	
\$20, Jonathan Coit, \$10, Rev.	
Mr. Hallam, \$5, H. P. Havens,	
Jonathan Starr, each \$3, Acors	
Barnes, Mrs. Cleaveland, Mrs.	
Thompson, each \$2, Cash, Mr.	
Sistare, each \$1.....	49 00
Norwich—A. H. Hubbard, \$25,	

R. H. Hubbard, \$10, H. Thomas, H. Strong, Esq., Wm. Williams, each \$5, L. F. S. Foster, Esq., Geo. Perkins, each \$2.....	54 00
<i>New Haven</i> —A. H. Maltby, \$1, Prof. E. Salisbury, \$5.....	6 00
<i>Greenwich</i> —Collection.....	18 00
<i>Litchfield</i> —Collection by Rev. Samuel Cornelius.....	23 00
	207 00

NEW YORK.

<i>Malone</i> —Rev. Ashbell Parmelee..	5 00
<i>New York</i> —From the New York State Col. Soc.....	2000 00
	2005 00

NEW JERSEY.

<i>Newark</i> —From the New Jersey State Col. Soc.....	500 00
<i>Patterson</i> —Collection by Rev. Samuel Cornelius.....	25 00
	525 00

PENNSYLVANIA.

<i>Philadelphia</i> —From the Pennsylvania Colonization Society....	1000 00
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NORTH CAROLINA.

By Rev. Henry Brown:

<i>Cabarrus County</i> —Mallard Creek Pres. Church collection, \$7 75, Rev. Walter S. Phar, Mill Grove P. O., to constitute himself a life member of the Am. Col. Soc., \$30, Dr. Cyrus Alexander and Lady, each \$2, Miss Mariah Cousins, \$1 50.....	43 25
<i>Mecklenburgh County</i> —Associate Reformed Church, Steel Creek, \$13 75, Sardis, \$12, Providence Pres. Church collection, \$1 62, Rev. Samuel C. Phar, \$10, Philadelphia Presby. Church, \$4 87.....	42 24
<i>Rowan County</i> —Gold Hill collection.....	10 00
<i>Guilford County</i> —Judge Dick, \$1, Jesse H. Lindsay, \$5, Robert G. Lindsay, \$3, William S. Gilmore, \$5, Wm. S. Rankin, \$3, Rev. W. Paisley, \$1, J. C. Townsend, 50 cents.....	18 50
	113 99

SOUTH CAROLINA.

Individuals in the State, by Rev. Wm. McLain.....	175 00
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GEORGIA.

<i>Waynesville</i> —Edmond Atkinson, Esq., by Rev. Wm. McLain..	10 00
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ALABAMA.

<i>Sumpter</i> —Rev. Isaac Hadden....	3 50
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MISSISSIPPI.

<i>Claiborne County</i> —Contribution of	
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the colored people of Bethel Church, by Rev. W. Addison Smith.....	5 00
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TENNESSEE.

By Rev. A. E. Thom:

<i>Knoxville</i> —First Presby. Church collection, \$27, Ladies of First Presby. Church, to constitute their pastor, Rev. R. B. McMullen a life member of the Am. Col. Soc., \$37, Union Meeting Second Pres. Church, \$35 05, Methodist Church, \$5 45.....	104 50
<i>Rogersville</i> —Collection.....	6 05
<i>Madisonville</i> —Collection.....	9 05
<i>Chatanooga</i> —Mr. R. M. Hooke..	2 00
<i>Murfreesborough</i> —Prof. Eaton...	2 00
	123 60

OHIO.

By David Christy, Esq:

<i>Columbus</i> —O. Follet, Esq., J. Whitehill, Esq., Prof. N. H. Hubbill, D. Humphrey & Co. Robert Neill, Esq., J. N. Whiting, Esq., Pinney & Lamson, Joshua Baldwin, O. Johnson, Esq. each \$5, L. Goodale, M. D. Jacob Grubb, J. Ridgway & Co. each \$10, M. Gooding, T. Moodie, S. Parsons, each \$3, L. Buttes, Robert Brooks, J. McCune, H. T. Huntingdon, each \$2, J. S. Abbott, \$1.....	93 00
<i>Springfield</i> —Mrs. A. A. Warder, \$5, Wm. M. Spencer, L. Rhineheart, each \$3, James Barnett, \$2, Dr. R. Rodgers, Cash, Cash, C. Anthony, Levi Barnett, O. Clarke, Haley & Emerson, William White, W. A. Rodgers, J. Halsey, Richard Rodgers, Christy, Muzzy & Co. W. Coles, a Lady, Wm. Barnett, each \$1.....	28 00
<i>Cincinnati</i> —Walter Gregory, \$50, Dr. Alex. Guy, Gen. M. S. Wade, each \$40, Ebenezer B. Reeder, \$25, J. R. Coram, S. P. Bishop, each \$20, John Baker, \$25, Jacob Strader, Charles McMicken, Esq., Mr. Shoenberger, each \$20, John S. Jones, George Carlisle, Butler & Brother, T. G. Gaylord, Augustus Moore, Dr. M. Allen, J. C. Culbertson, Esq., C. Stetson, Robt. Burnett, Esq., L. Anderson, Esq., Geo. Crawford, A. M. Taylor, J. Shillito, Wm. Neff, Esq., each \$10, Gab. Tichinor, D. R. Kemper, Joseph Clarke, Nathan Baker, C. Fletcher, J. M. John-	

son, W. T. Taliaferro, M. D.,
Cash, J. G. Rust, W. Harts-
horn, Dr. W. Richards, J.
Ferguson, Dr. Wm. Judkins,
J. H. Groesbeck, Esq., W. S.
Groesbeck, Esq., R. Buchanan,
James Taylor, J. Slevan, each
\$5, from individuals in small
sums, \$29..... 539 00
Granville—Sereno Wright, Esq.,
annual subscription for 1849... 10 00

670 00

INDIANA.

By Rev. James Mitchell:
Vermillion County—J. Gronen-
dyke, Jonathan Remy, each
\$2, T. Head, J. Morford, each
\$1..... 6 00
Fountain County—Dr. William
Worthington, Mr. Wilson, J.
Jewell, each \$5, Isaac How,
P. Torpey, each \$1..... 17 00
Johnson County—S. Lamberton,
S. McFinney, J. S. Baxter,
each \$1, John Smith, \$2 50.... 5 50
Morgan County—D. Shinifelt, 25
cents, Cash, 12 cents, J. S.
Kelley, Esq., \$2, H. Bray, \$1,
J. Johnson, 50 cents, E. A.
Olliman, 25 cents..... 4 12
Montgomery County—Hugh Me-
harry, Esq., to constitute him-
self a life member of the Am.
Col. Soc..... 30 00
Marion County—C. F. Fletcher,
towards constituting himself a
life member of the Am. Col. Soc. 10 00

72 62

MICHIGAN.

By Rev. Samuel Cornelius:
Tecumseh—Collection..... 6 10
Ann Arbor—Collection, \$6 06,
Andrew Ten Brook, annual
subscription, \$2 50..... 8 56

14 75

Total Contributions.....\$5,052 71

FOR REPOSITORY.

MAINE.—*Biddeford*—Eras. Hays,
for '49, \$1. —*Bangor*—Abner
Taylor, for '49, \$1..... 2 00
NEW HAMPSHIRE.—*Francestown*
—Thomas B. Bradford, Esq.,
to June, '50, \$1. Estate of Ti-
tus Brown, Esq., deceased, by
Thomas Bradford, Executor, to
June, '49, \$3..... 4 00
VERMONT.—*West Poultney*—Mrs.
Phebe Ruggles, by Rev. C. D.
Mallary, to June, '50..... 1 00

MASSACHUSETTS.—By Capt. Geo.
Barker: *Newburyport*—William
Gunnison, for '49, \$1, Dea. Jas.
Caldwell, to '51, \$5, George
Emery, Robert Robinson, each
to '50, \$5 50, Luther Noyes, to
'51, \$5. *Amesbury*—William
Chase, to June, '49, \$4. *George-*
town—Mrs. Paul Nelson, Dea.
Asa Nelson, each to '51, \$5,
Richard Dole, to '49, \$3, G. J.
Tenney, to May, '51, \$2. *Leo-*
minster—Augustus Moore, to
January, '49, \$2. *Manchester*—
L. Woodbury, to June, '49,
\$1 50..... 44 50

CONNECTICUT.—By Rev. James
Ely: *Weathersfield*—Nath. Kel-
ly, to May, '48, \$1 50. *Deep*
River—R. S. Marvin, to Janu-
ary, '50, \$6. *Middletown*—L.
Russell, Esq., to June, '49, \$5.
Hartford—S. L. Loomis, to Ja-
nuary, '50, \$3. *New Haven*—
John Anketell, to January, '50,
\$1 50..... 17 00

PENNSYLVANIA.—*Lancaster*—Hon
Emanuel Shafer, to May, '50,
\$4, per Michael Kelley, Esq.... 4 00

NORTH CAROLINA.—By Rev'd
Henry Brown: *Steel Creek*—
Col. Wm. M. Grear, to June,
'50, \$1, Jonathan Reid, Esq., to
June, '50, \$1. *Greensborough*—
Rev. E. W. Caruthers, for '49,
\$1..... 3 00

TENNESSEE.—By Rev. A. E.
Thom: *Knoxville*—M. W. Wil-
liams, H. A. M. White, Thos.
N. McMullen. Rev. Thos. W.
Humes, Dr. William J. Baker,
each to June, '50, \$1. *Clover*
Hill—Mr. Jos. Wilson, to June,
'50, \$1. *Rogersville*—Mr. Dicks
Alexander, Rev. J. B. McBride,
each to June, '50, \$1. *Straw-*
berry Plains—Daniel Meek, to
June, '50, \$1. *Jonesborough*—
Rev. Ira Morey, to Jan'y, '50,
\$3. *Maryville*—Rev. Isaac An-
derson, to January, '49, \$1.
Unitia—J. H. Donaldson, Esq.
to June, '50, \$1..... 14 00

INDIANA.—*Knightstown*—Rev. J.
Dale, to July, '50, \$3. *Long-*
wood—Rev. George Smith, by
Rev. Isaac Hadden, to January,
'51, \$1 50..... 4 50

Total Repository..... 94 00

Total Contributions..... 5,052 71

Aggregate Amount.....\$5,146 71

Correction.

IN our last No. on pages 178 and 179, is an article entitled "*Ethiopia*," which *ought not* to have been *there*. It is *false* in its *facts*, and *infidel* in its *principles*, and utterly unworthy of a place in our Journal.

It purports to have been taken from "The Practical Christian," but we are unable to say by what authority it was inserted in our columns. Suffice it to say, that the editor was absent, and the article was overlooked by the proof readers, and not noticed by our friends until too late to arrest it.

An Agent wanted for Georgia.

THE Rev. Thomas C. Benning, who had been acting as our agent in Georgia for some time, resigned his agency last May, to take effect on the 30th of said month. We are therefore at present without any agent in that State. We are anxious to engage the services of a first rate man, who can devote his whole time and energy to the work.

In the mean time, all communications respecting the interest of colonization, and applicants for emigration, should be made directly to the Secretary of the Society, Rev. W. McLain, in this city.

SAILING OF THE LIBERIA PACKET.

THE Liberia Packet is expected to arrive in Baltimore early in this month. She may therefore be expected to sail again for Liberia, about the 18th of August.

Letters sent to this office POST-PAID for Liberia, or the American Squadron on that coast, will be duly forwarded.

SUBSCRIPTIONS FOR LAST YEAR.

It will greatly advance our operations if subscribers who have not paid their subscriptions for the year that has just closed, will remit us the amount through the Post Office.

To all who will send us THREE DOLLARS we will send a receipt *in full and free of postage*, for the years 1847 and 1848.

TERMS OF THE REPOSITORY.

THE African Repository will hereafter be issued regularly on the 1st of every month, from this city, at \$1 per annum, payable in advance. The work is now owned by the American Colonization Society. The profits are wholly devoted to the cause of Colonization.

The African Repository is sent gratuitously—

To every Auxiliary Society which makes an annual remittance to the American Colonization Society.

To every clergyman who takes up annually a collection to aid the American Colonization Society.

To every person obtaining three new subscribers, and remitting the money.

To every individual who contributes annually ten dollars or more, to the funds of the American Colonization Society.

To every life member of the American Colonization Society.

Clergymen who have taken collections in their churches the past year, but who have not received the Repository, will please forward their names and their residences.

Persons who wish to discontinue the Repository, are requested to give the town, county, and State, in which they reside.

Officers of Auxiliary Societies will please act as agents in receiving subscriptions to the Repository, and forward subscribers' names, and the money received, by mail, through their Postmaster.

Secretaries of Auxiliary Societies will please forward their names and residences, that they may be furnished with such documents and papers as may be on hand for distribution.

The payment of thirty dollars constitutes a person a life member of the American Colonization Society, and entitles him to a certificate of life-membership.

Persons who have not received certificates of life-membership to which they are entitled, will please give information by mail.